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extended towards the centres and involved them indirectly. . . . This case represents a maximum loss in these defective senses with a minimum amount of central disturbance, thus offering the very best sort of opportunity for education by way of the surviving senses. . . . Mental association was for Laura Bridgman limited to various phases of the dermal sensations and the minor and imperfect senses of taste and smell. . . . The motor centre there had lost some, but not all its associative connections." (Clark University, Worcester, Mass.) κρσ.

INTERNATIONAL JOURNAL OF ETHICS. January, 1892.
Vol. II. No. 2.

CONTENTS:

- THE ETHICAL ASPECTS OF THE PAPAL ENCYCLICAL. By *Brother Azarias*.
THE THREE RELIGIONS. By *J. S. Mackenzie*, M. A.
THE ETHICS OF HEGEL. By *Rev. J. Macbride Sterrett*.
A PALM OF PEACE FROM GERMAN SOIL. By *Fanny Hertz*.
AUTHORITY IN THE SPHERE OF CONDUCT AND INTELLECT. By *Prof. H. Nettleship*, Oxford.

DISCUSSIONS AND REVIEWS.

Brother Azarias paraphrases and praises the ethics of the Papal Encyclical. J. S. Mackenzie starts from Kant's famous remarks that two things fill our minds with reverence, the starry heavens above and the moral law within. The worship of these two separately and the worship of them in combination are set forth as the three great religions of the world. Fanny Hertz pleads for the abolishment of war. She quotes largely from Bertha Suttner's novel, "Die Waffen nieder," and from Friederich's letters. Authority, according to Professor Nettleship, is "the power which in the sphere of conduct, in the long run determines our practice and in the sphere of intellect in the long run determines our assent." There are roughly speaking four kinds of authority: (1) the authority of law, (2) the authority of religious bodies, (3) the authority of society or public opinion and (4) the authority of great men. Where is the seat of authority? "For each individual," Professor Nettleship maintains, "the absolute guide can, in the long run be no other than his own conscience." The origin of conscience and the criterion whether the voice of conscience be true or not are not explained. (Philadelphia: *International Journal of Ethics*, 118 S. Twelfth Street.) κρσ.

MIND. New Series. No. 1. January, 1892.

CONTENTS:

- PREFATORY REMARKS. *The Editor*.
THE LOGICAL CALCULUS. (1) General Principles. By *W. E. Johnson*.
THE IDEA OF VALUE. By *S. Alexander*.
THE CHANGES OF METHOD IN HEGEL'S DIALECTIC. (1) By *J. Ellis McTaggart*.
THE LAW OF PSYCHOGENESIS. By *Prof. C. Lloyd Morgan*.
DISCUSSIONS: The Feeling-Tone of Desire and Aversion. By *Prof. H. Sidgwick*.
Sur la Distinction entre les Lois ou Axiomes et les Notions. By *George Mouret*.

CRITICAL NOTICES.

W. E. Johnson says: "As a material machine is an instrument for economising "the exertion of force, so a symbolic calculus is an instrument for economising

"the exertion of intelligence. And, employing the same analogy, the more perfect "the calculus, the smaller would be the amount of intelligence applied as compared "with the results produced." He continues :

"But as the exertion of *some* force is necessary for working the machine, so "the exertion of *some* intelligence is necessary for working the calculus."

Here we feel inclined to stop our author. That which makes of a certain amount of metal, brass, and wood a machine, is the form in which they are composed, and this form is instrumental in using a certain amount of energy for doing a certain kind of work. Intelligence is not analogous to force but to the form of force. Not intelligence is necessary to run the instrument of intelligence, but some power, some force, some energy, and this power needed for running the instrument of intelligence, as it exists in man, is generally called will. So we are at variance with Mr. W. S. Johnson from the outset. Mr. Johnson from his standpoint considers it "important to examine the kind and degree of intelligence that are demanded in the employment of any symbolic calculus. It will appear that the "logical calculus stands in a unique relation to intelligence; for it aims at exhibiting, in a non-intelligent form, those same intelligent principles that are actually "required for working it."

We abstain here from discussing the details of this highly suggestive article which contains much that is of interest to logicians. The author claims especially with regard to his interpretation of the universal and particular that his results exactly correspond with the interpretation given by Dr. Venn and Mr. Peirce, and worked out by Dr. Keynes.

The Germans distinguish between *Urtheil* and *Beurtheilung*, the first being judgment in general, the latter a judgment that declares something to possess value from the view of truth, beauty or goodness. In this sense Mr. S. Alexander deals with the idea of value. He states two main principles (1) That value is "the efficiency of a conscious agent to promote the efficiency of society" and this, the author says, was maintained indirectly in opposition to the view that value was determined by pleasure. (2) That value is itself no something separable from other mental facts by a wide gulf, but was itself a fact of a purely natural order. "Sol-le" is one kind of "Sein."

Mr. J. Ellis McTaggart in discussing the changes of method in Hegel's Dialectic arrives at a conclusion which according to the author must be admitted to be quite un-Hegelian. Hegel apparently regarded the procession of the categories with its advance through oppositions and reconciliations as presenting absolute truth. From this the author dissents, "for," he says: "the true process of thought is one "in which each category springs out of the one before it, and not by contradicting "it, but as the expression of its deepest nature, while it, in its turn, is seen to have "its deepest reality in again passing on to the one after it. There is no contradic-tion no opposition, and consequently no reconciliation. There is only develop-ment, the rendering explicit what was implicit, the growth of the seed to the 'plant. In the actual course of the dialectic this is never attained. It is an ideal "which is never quite realised, and from the nature of the case never can be quite "realised. In the dialectic there is always opposition, and therefore always recon-ciliation. We do not go straight onward, but more or less from side to side. It "seems inevitable, therefore, to conclude that the dialectic does not completely and "perfectly express the nature of thought."

Prof. C. Lloyd Morgan starting from the proposition that "the business of consciousness is the control of action" shows that "we identify ourselves rather with

"the action of our control centres than with our lower animal instincts. Through experience we learn, and habits being formed by individual repetition become innate." Professor Morgan reviews use-inheritance, natural selection, sexual selection, the law of beauty, and conduct and verification with regard to psychogenesis. "Our nature," he says, "is intellectual, æsthetic, moral, and sensitive":

"The false is rejected as incongruous to our nature as intellectual; the ugly is avoided as incongruous to our nature as æsthetic; the wrong is shunned as incongruous to our nature as moral; so is the painful, so far as possible, avoided as incongruous to our nature as sensitive. . . . The guidance of pleasure and pain is of great importance—so great that some are found to argue that in moral matters we are influenced solely by considerations of happiness. . . . Only by extending the meaning of the words pleasure and pain so as to be coextensive with what I have here termed congruous and incongruous can it be said that our actions and our thoughts are determined by pleasure and pain." (London: Williams & Norgate.)

κρσ.

THE PHILOSOPHICAL REVIEW. Vol. I, No. 1. January, 1892.

CONTENTS of No. 1:

PREFATORY NOTE.

THE CRITICAL PHILOSOPHY AND IDEALISM. By Prof. *John Watson*.

PSYCHOLOGY AS SO-CALLED "NATURAL SCIENCE." By Prof. *George T. Ladd*.

ON SOME PSYCHOLOGICAL ASPECTS OF THE CHINESE MUSICAL SYSTEM. By *Benj. Ives Gilman*.

REVIEWS OF BOOKS AND SUMMARIES OF ARTICLES.

CONTENTS of No. 2:

PSYCHOLOGY, EPISTEMOLOGY, AND METAPHYSICS. By Prof. *Andrew Seth*.

A PLEA FOR PSYCHOLOGY AS A "NATURAL SCIENCE." By Prof. *William James*.

ON SOME PSYCHOLOGICAL ASPECTS OF THE CHINESE MUSICAL SYSTEM. II. By *Benj. Ives Gilman*.

DISCUSSIONS: Dr. Münsterberg's Theory of Mind and Body and its Consequences. By *Charles A. Strong*.

REVIEWS OF BOOKS AND SUMMARIES OF ARTICLES.

This is a new magazine which will be an additional proof that the philosophical interest in America is by no means so poor as the inhabitants of the old world generally suppose it to be. The character of the journal, it is to be expected, will be in harmony with the publications of its scholarly editor, Prof. J. G. Schurman, whose position is clearly set forth in a little volume of his "Belief in God," in which he conceives God in three ways (1) as the cause or ground of the world (2) as the realising purpose of the world, and (3) as the father of spirits.

Professor Watson reviews in an elaborate article Edward Caird's work "The Critical Philosophy of Emanuel Kant." "The philosophy of Kant," says Watson, "was accepted at first by submissive disciples, but it had afterwards to submit to a severe process of criticism which culminated in the Absolute Idealism of Hegel. The synthesis of Kant, as based upon an untenable opposition of the phenomenal and the real, was weighed and found wanting. . . . We must be grateful to any one who helps us, not merely to see Kant, but to see beyond him. This is the task which Professor Caird, in his exhaustive work on the Critical Philosophy, has set